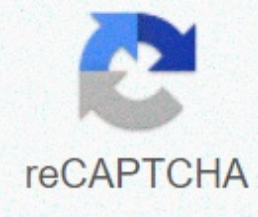




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What does patriotism mean mean

(Definition of patriotism from Cambridge Advanced Learner's Dictionary & Thesaurus © Cambridge University Press) The examples and perspectives in this article are primarily about Western culture and do not represent a global view of the subject. You can improve this article, discuss the issue on the discussion page, or create a new article as appropriate. (July 2020) (Learn how and when to delete this template message) Not to be confused with nationalism. Love and Attachment to One's Own Country Part of a Series onNationalism Development Nationalism in the Middle Ages Anthem Colours Flag Epic God Identity Language Myth Sport Symbol of Treasury Fundamental Values Autonomy Identity National Identity Self-State Solidarity Types African Alt-right Banal Blind Bourgeois Business Civic Indian American Communist Conservative Constitutional Democracy Patriotism Corporate Cultural Cyber- Ecological Ethnic Economics European Expansive European Integral Liberal Moderate Mystic National-anarchist National Bolshevik National Syndicalist Nazism Neo- New Pan- Plurinationalism Post-Racial Arabic Black Korean White Religious Sikh Christian Hindu Islamic Resource Revolutionary Right-wing Romantic Technological Transnationalism Ultrnationalism Organizations Transnationalist of Nationalist Organizations Similar Concepts Anacationalism Anti-Nationalism Cosmopolitanism Diaspora Politics Gender and Nationalism Globalism Historiography and Nationalism Internationalism Irredent Nationalism Indifference Rematch Seasonal or cultural festival Trumpism Politics portalvte Allegory of Patriotism in the Monument to the Fallen for Spain in Madrid (1840), sculptor Francisco Pérez del Valle Patriotism or national pride is a feeling of love, devotion and a sense of attachment to the homeland and alliance with other citizens who share the same sentiment. This attachment can be a combination of many different feelings related to one's own homeland, including ethnic, cultural, political or historical aspects. It includes a set of notdings closely related to nationalism. [1] [2] Some manifestations of patriotism emphasize the element of the earth in love with the homeland and use the symbolism of agriculture and soil[4][5] – compare Blut und Boden. The terminology and use of excess patriotism in defense of the nation is called schowinicism; another related term is jingoism. The notion of patriotism in america is radically different from the original European meaning. The English word Patriot comes from the Compatriot, in 1590, from the central French Patriots in the 15th century. The French word Compatriot and Patriot comes directly from the late Latin Patriot compatriot in the 6th century. From greek patriots compatriot, from patrios to his fathers, patris homeland, the term Patriot was used to be barbarians who were seen either uncivilized or primitive, which had only a common Patris or Homeland. The original European importance of the Patriots applied to anyone who was a countryman from that country, regardless of socio-economic status. The story of an American patriotic poster (1917), released by the American Food Administration during World War I, the general concept of civic virtue and group sacrifice has been confirmed in culture around the world throughout the historical period. [citation needed] For enlightenment thinkers from 18th-century Europe, loyalty to the state was primarily taken into account as opposed to loyalty to the Church. It was argued that clergy should not be allowed to teach in public schools because their patrie was a sky so that they could not inspire love for their students' homeland. One of the most influential supporters of this classic concept of patriotism was Jean-Jacques Rousseau. Enlightened thinkers also criticized what they saw as an excess of patriotism. In 1774, Samuel Johnson published *The Patriot*, a critique of what he considered false patriotism. On the evening of April 7, 1775, he famously said, Patriotism is the last refuge of a scoundrel. James Boswell, who described this comment in Johnson's life, is not contextual to the quote, which is why it was argued that Johnson in fact attacked the false use of the term patriotism by contemporaries such as John Stuart, 3rd Earl Bute (patriot-minister) and his supporters; Johnson spoke elsewhere in favor of what he saw as true patriotism. However, there is no direct evidence that Johnson's famous remark is widely believed to have been a critique of patriotism itself. Philosophical issues Patriotism can be strengthened by adherence to the national religion (civil religion and even theocracy). This is the opposite of the separation of church and state demanded by enlightenment thinkers who saw patriotism and faith as similar and opposing forces. Michael Billig and Jean Bethke Elstain argued that the difference between patriotism and faith is difficult to recognize and is largely based on the attitude of the one who deals with labeling. Christopher Heath Wellman, a professor of philosophy at the University of Washington in St. Louis, describes that a popular view of patriotism position is a solid duty of compatriots and only minimal samaritan duties toward foreigners. Wellman calls this position patriotism, not nationalist, to single out members of territorial, political, not cultural groups. George Orwell, in his influential essay *Notes on Nationalism*, distinguished patriotism from the associated concept of nationalism: Through patriotism, I mean devotion to a particular place and a special lifestyle that is considered to be the best in the world does not want to force other people. Patriotism is its nature, both militarily and culturally. On the other hand, nationalism is inextricably from the desire for power. The enduring goal of any nationalist is to provide more power and prestige, not for himself, but for the nation or another individual in which he has decided to sink his own individuality. Main opposition article: Voltaire's anti-patriotism stated that it is regrettable that in order to be a good patriot, one must become the enemy of the rest of humanity. Arthur Schopenhauer wrote in his *World as a will and representation* that the cheapest kind of pride is national pride; because if man is proud of his own people, he claims that he does not have the qualities of which man can be proud[13] Kōtoku Shūsui, a famous Japanese anarchist from the late 19th/early 20th century, sacrificed a large part of his broad imperialism, the monster of the 20th century, to condemn patriotism. One of the many arguments is based on the Confucian value of empathy: I am just as convinced as Mencius that every man rushes without hesitation to save a child who was about to fall into a well ... A human being moved by such selfless love and love does not stop to think whether the child is a family member or a close relative. When he saves a child from danger, he does not even ask himself whether the child belongs to him or belongs to the other. Patriotism is used to dehumanize others for whom we would naturally have empathy. He argues that [P]atriotism is a discriminatory and arbitrary sentiment limited to those who belong to a single nation state or live together within common national borders.[16] a sentiment cultivated and used by militarists in their quest for war. Marxists have taken different positions on patriotism. On the one hand, Karl Marx stated that working people do not have a country[17] and that the supremacy of the proletariat will cause [national differences] to disappear even faster. On the other hand, Marxist and Leninists are usually behind socialist patriotism based on the theory of socialism in one country. [19] Region-specific issues In the European Union, thinkers such as Jürgen Habermas advocated euro-patriotism, but patriotism in Europe is usually directed at the nation state and more often than not coincides with Euroscepticism. [20] Research Several studies have tried to measure patriotism for various reasons, such as the Correlates of War project, which showed some correlation between war propensity and patriotism. The results from the various studies depend on the time. For example, patriotism in Germany before World War I at the top, while today it ranks on or near the bottom of the study of patriotism. [citation needed] Since 1981, the World Values Survey has studied people's national values and beliefs and refers to the average response for high-income residents of the country to the question Are you proud to be [insert nationality]?. It ranges from 1 (not proud) to 4 (very proud). [21] See also Collective narcissism Communitarianism Cultural Identity Uniqueness Identity Politics Identity Multicultural National Flag National Symbol National Psychology Patriot Patriotic Movement Hacking Political Pluralism Religiousism Social Patriotism Supremacism References ^ a b Harvey Chisick (2005-02-10). *Historical dictionary of enlightenment*. 9780810865488. Accessed 2013-11-03. ^ Nationalism (Stanford Encyclopedia of Philosophy). Plato.stanford.edu. Accessed 2013-11-

03. ^ Patriotism (Stanford Encyclopedia of Philosophy). Plato.stanford.edu. Accessed 2013-11-03. ^ Organic gardening and agriculture. Organic gardening and agriculture. Rodale Press. 13: 109. 1966. Access 2018-04-28. The country begins with the soil. The country must stand on its land. His people must love their land. Soil is its primary capital. Patriotism means love for someone's land. ^ Bašić, Ferdo (2013). Soils of Croatia. World Soils Book Series. Dordrecht: Springer Science & Business Media. p. 16 to 17. 9789400758155. Accessed 2018-04-28. Soil is the basis of Croatian natural beauty and the emotional foundation of patriotism! [...] The landscape is the emotional foundation of patriotism and the feeling that man belongs to the area. Soil is a key function in its creation and maintenance, as it defines the characteristics of the landscape and the benefits of the possibility of using possible forms of land use. Man left impressions, or messages, on the landscape. Changing natural vegetation and entering the space created by agriculture is a cultural landscape created by natural conditions that enriches this space. [...] Fighting for survival, our hard-working ancestors, without mechanization, prepared a flowing anthropologist as a small witness to the past living conditions on the Croatian islands. ^ Boswell, James (1986), Hibbert, Christopher (ed.), The Life of Samuel Johnson, New York: Penguin Classics, ISBN 978-0-14-043116-2 ^ Griffin, Dustin (2005), Patriotism and Poetry in 18th-century Britain, Cambridge: Cambridge University Press, ISBN 978-0-521-00959-1 ^ Billig, Michael. Banal nationalism. London: Sage Publishers, 1995, p. 56-58. ^ Christopher Wellman, Professor of Philosophy at the University of Washington, St. Louis, and Professor at Charles Studdt University at the Center for Applied Philosophy and Public Ethics. ^ a b Wellman, Christopher Heath (2014). Liberal Rights and Responsibilities: Essays on Citizenship and Sovereignty. 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